

mental justice called for in this petition should be embodied in a public policy initiated by the Federal Government and continuously supervised by a commission of that Government representing the faith and will of the whole American people.

The Negro people of America have been with us here for three hundred years. They have cut our forests, tilled our fields, built our railroads, fought our battles, and in all of their trials until now they have manifested a simple faith, a grateful heart, a cheerful spirit, and an undivided loyalty to the nation that has been a thing of beauty to behold. Now they have come to the place where their faith can no longer feed on the bread of repression and violence. They ask for the bread of liberty, of public equality, and public responsibility. It must not be denied them.

Selection from Carter G. Woodson, *Negro Orators and Their Orations*. Published by Russell & Russell, New York, copyright © 1925, 1969.

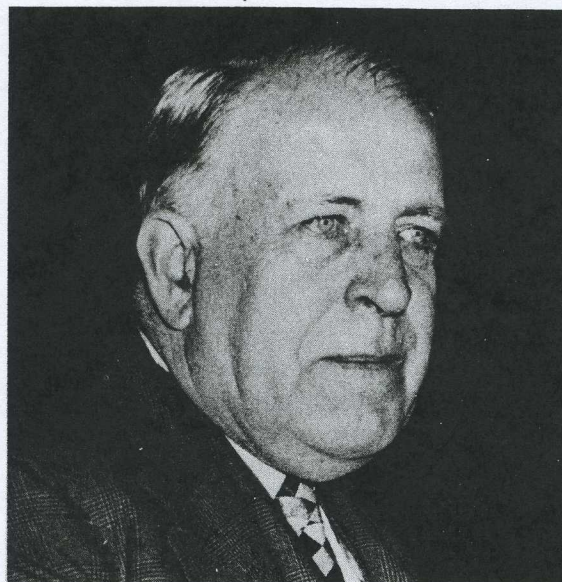
CRITICAL THINKING

1. List the benefits of World War I for blacks, according to Johnson.
2. Compare and contrast the reaction of different groups of blacks toward the persecution that followed World War I.

5. MASSACHUSETTS SENATOR DAVID I. WALSH OPPOSES THE NEW IMMIGRATION QUOTAS OF 1924

Not all Americans supported the effort to restrict and regulate the origins of immigrants. The following plea for an end to what he saw as prejudice was made by Massachusetts Senator David Ignatius Walsh in the Senate, on April 15, 1924.

What is the real driving force behind the movement of basing the quota on the census of 1890? The peoples of the world will attribute it to our belief that the "Nordic" is a superior race. The world will assume that our Government considers the Italians, Greeks, Jews, Poles, and the Slavs inferior to the Nordics, congenitally as well as culturally. It is a dangerous



David Walsh, U.S. Senator from Massachusetts, argued against the use of immigration quotas.

assumption. Millions of people here in America will resent this slur upon their racial character. . . .

The history of this country records that from the beginning the dominant groups in control of its affairs have regarded each group of newer strangers as more or less the "enemy" to be feared and, if possible, controlled. Even as early as the year 1700 . . . when the Dutch came and settled in great numbers in what is now New York City[,] the English and Scotch colonists thought them an inferior and an unwholesome contribution to the population of the colonies. But within a few years these people intermarried and the storm against the previously unwelcome Dutch subsided

Thus, all down the years, history records this haughty spirit asserting itself again and again whenever a new race of people dared to seek peace and protection in America, but happily this attempted caste control based on the accident of birth, wealth, or privilege has never made any great progress, for such unholy and inhuman prejudices can never prevail in this democracy. . . .

What are the nationalities whose coming to America is chiefly curtailed by this arbitrary resort to the 1890 census? The Greeks, to whom civilization owes so much in the fields of literature,



UNIT 8

science, art, and government. The Italians, who from the day of early Roman history have contributed immensely to civilization along the lines of government, literature, art, music, and navigation, including the gift of the discoverer of America. The liberty-loving Poles, whose sacrifices and struggles for freedom have arrested the admiration of mankind. . . . The Jews, who contributed to the world literature, religion, standards of righteous conduct that can not be overvalued. . . .

Have we learned nothing from the earlier generations' mistaken notions about the Dutch, the French, the Irish, the Germans, and the Scandinavians . . . ? They were condemned and criticized by the earlier settlers, just as we are now undertaking to condemn the races from southern Europe. . . .

Read the names . . . in the American military cemeteries in France. Go there, you who are saying that certain races are undesirable, and read the names upon the graves of the poor lads. . . . Read the names of these dead; read the names of those over whom the poppies now grow, practically all of them foreign born—Poles, Italians, Greeks, and Slavs. . . .

Stop, I urge you, before you announce not only to Americans who are descendants of all the races . . . but to the peoples of the world that certain races are ineligible to enjoy American citizenship.

"Keep America American." Yes; but do not keep out of America through discriminatory immigration laws any lover of liberty, whatever his accident of birth may be, if he is willing to live in America, accept its ideals, and die, if necessary, for the preservation of American institutions.

Selection from speech by David I. Walsh, April 15, 1924, *Congressional Record*, Vol. LXV—Part 7. Published by Government Printing Office, Washington, D.C., copyright © 1924.

CRITICAL THINKING

1. What evidence did David Walsh offer to support his theory that there was a pattern of prejudice against the most recent immigrants?
2. What arguments did he offer against limiting immigration in the proposed way?

6. SOCIOLOGISTS ROBERT AND HELEN LYND STUDY "MIDDLETOWN"

The everyday lives of people living in a Midwestern community during the 1920s was the subject of a classic work, Middletown, by Robert S. Lynd and Helen Merrell Lynd. They applied the methods of anthropology to an in-depth examination of a small city, which was actually Muncie, Indiana. This selection deals with the ways in which Middletowners earned a living.

A stranger unfamiliar with the ways of Middletown, dropped down into the city, as was the field staff in January, 1924, would be a lonely person. He would find people intently engaged day after day in some largely routinized, specialized occupation. Only the infants, the tottering old, and a fringe of women would seem to be available to answer his endless questions.

In a word—

43 people out of every 100 in Middletown are primarily occupied with getting the living of the entire group.

23 of every 100 are engaged in making the homes of the bulk of the city.

19 of every 100 are receiving day after day the training required of the young

15 of every 100, the remainder, are chiefly those under six year, and the very old.

Not only do those engaged in getting the living of the group predominate numerically, but as the study progressed it became more and more apparent that the money medium of exchange and the cluster of activities associated with its acquisition drastically condition the other activities of the people. Rivers begins his study of the Todas with an account of the ritual of the buffalo dairy, because "the ideas borrowed from the ritual of the dairy so pervade the whole of Toda ceremonial." A similar situation leads to the treatment of the activities of Middletown concerned with getting a living first among the six groups of activities to be described. The extent of the dominance of this sector in the lives of the people will appear as the study progresses.

At first glance it is difficult to see any semblance of pattern in the workaday life of a community exhibiting a crazy-quilt array of nearly four hun-

dred w
as bein
cashier
checke
crushe
engine
balmer
minati
neers,
riveter
closer
solved
who er
out th
Busine
large, a
primar
making
while t
their a
selling
This se
multitu
such a
"sale f
ernmer
with ea
cialized
comfor
noon c
go-cart
constitu
Census
Middle
this gro
one-hal
the bus
against
No
The a
minor c
a total
there is
way fro
the fou
the onc
cashier
in the o
in which
or merg

